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ceremony or not, all of the features of it which he gives are true to aboriginal Creek life and must have been learned from observation if not from experience. It is of particular interest to notice that the use of a litter for principal personages seems to have been preserved until nearly the end of the eighteenth century. Probably it had survived ceremonially long after it had been supplanted in other ways by the horse.

Milfort's account is as follows:

"A part of the assembly repaired to my house; and, when all had arrived, one of the old men made me ascend a kind of litter covered with a bear skin, surrounded with garlands of ivy leaves, and borne by four band chiefs. When I was placed on this litter, they set forward to return to the grand cabin. The following order of march was observed.

"Many young warriors, each bearing in his hand an eagle tail fastened to a stick, marched on, dancing, making contortions, and uttering terrifying cries. They were preceded by a master of ceremonies, who had in his hand a coconut attached to a stick, in which seeds were enclosed, so that he could beat time by shaking it. He had moreover at his side a young savage who accompanied him on a kind of tabor. In front, behind, and on each side of my litter, marched old band chiefs, each of whom also bore in his hands an eagle tail, part of which was painted red. Last came six priests or medicine men, who had on their shoulders two deer skins after the style of a chasuble, the hairs of which had been preserved, and who carried in one hand a swan's wing, and in the other the plant which is used in making the war medicine which is taken during this ceremony.[40]

"When we approached the grand cabin, the procession halted; a priest then came to meet us accompanied by two young warriors, each of whom bore a great gourd with an opening above large enough to insert the hand. These gourds were painted red, and contained water, in which had been put the juice of the plant of which I have just spoken. This priest stopped about twenty paces from us, and there, dipping his hands into this water, he made an aspersion, singing a hymn or invocation to the genius of war. When he was through, all of the chiefs who were awaiting us in the grand cabin, set out to meet us, marching six abreast. When they had gotten near this priest, they dipped their hands into these same gourds, and moistened their faces; then the six priests who were behind me advanced to them, and with one hand placed the herb which they held on their faces, and with the other passed the swans' wings over them as if to wipe it off. As soon as the chiefs had undergone this ceremony they returned to the cabin; and, when they had all

[40] Evidently the fat.